

ISSUE 1 KZN

Rabiul Awwal 1438 | December 2017



ISLAMIC FOCUS

INSIGHT INTO FIQH
Travel differences

ML QASIM
SEMA عليه
الرحمة
الله
His life and works

HAJJ
My personal
experience

FREE
FIRST KZN
ISSUE





FROM THE EDITOR

AHLAN WASAHLAN

I'm excited to be bringing you this first edition of the Islamic Focus in KwaZulu Natal.

I vividly remember churning out my first homemade newsletters with a computer in the days before the mouse was even around. And making copies on a printer that took ever so long to get a page out. The excited reception of my siblings cemented my dream to use media to send out the message of Islam.

I still use the advice of that first audience as a yardstick: not to make articles overly long, to stir the imagination and make the reader want to delve into further research himself.

After 132 editions of the Islamic Focus in black and white in the Eastern Cape, we launched our offerings in vivid colour. We are now honoured to bring the magazine beyond the borders of the Eastern Cape.

This edition showcases our envisaged range: a feature on Moulana Qasim Sema rahimahullah, profound social advices in putting

oneself in someone else's shoes and a topic that's relevant to the information age: the art of not knowing.

Hajj is always an experience you talk about many years on. We asked the Hujjaj of the Eastern Cape to tell us about their trip. Read the first hand account and feel the excitement. Look for the inspirational stories with profound messages, and something unique: a parallel look at Shafi and Hanafi Fiqh. This is a reflection of our rich diversity. Future editions will follow this blueprint of the rulings of Islam simplified.

I hope you enjoy reading these offerings as much as I loved compiling them. And I hope that this marks a journey together, exploring the astounding heritage of Islam and the Muslims.

Drop me a line with your thoughts, and we could publish your letter: info@islamicfocus.co.za

Muhammad Badsha
(Moulana)

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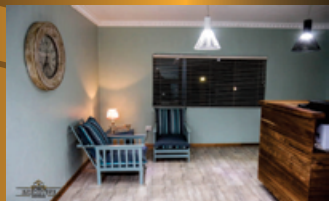
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MOULANA QASIM SEMA

اللَّهُ
رَحِيمٌ
عَلَيْهِ

MI Qasim Sema founded the first Darul Uloom of South Africa and was instrumental in the early years of Tabligh in Southern Africa.

The 300 years of Islam in South Africa have seen the influence of Sheikh Yusuf Macasari dominate the first century with the establishment of Islam on these shores.

The next hundred years felt the influence of Tuan Guru who saw to the establishment of the first Masjid and Madressah in SA. And the next century was overwhelmingly dominated by the works and sacrifice of Moulana Qassim Mohammed Sema, the founder of the first Darul Uloom in SA (possibly the first Darul Uloom teaching through the medium of English in the world), who also had an immense role to play in establishing the work of Tableegh as well as Dawah among non-Muslims.

Moulana was a visionary who served Islam till his last days. He was born in 1920 in Newcastle, KwaZulu Natal. Due to Apartheid laws he only finished grade eight. His first Islamic tutor was Moulana Hafiz Shams-al-Din. By nine, Moulana Sema was singled out to recite Qur'an for guests.

Moulana Sema began the memorisation of the Qur'aan by Hafiz Amin al-Din Uthmani. Among Moulana's other early teachers were Hajee Abd-al-Sattar, Hafiz Patel and Moulana Ali Ahmed Ansari.

As a young man, Moulana was punctual with his prayers and showed an intense desire for knowledge. He started teaching younger members of the family. Moulana left

for India in 1935 where he enrolled at Jamiah Islamiyah Dhabel for the Aalim Faadhil course. Among his teachers was Moulana Yusuf Binnori, Moulana Badre Aalam, Moulana Nazim Nadwi and Moulana Amrohi rahimahumullah.

Moulana Sema qualified in 1942. Unfortunately, World War II broke out. He was aboard the steamboat Tilaawa bound for Africa with 1,000 passengers and 300 crew. En route it was attacked by Japanese torpedoes and sank. Moulana and 124 passengers only survived.

They were taken back to Bombay. Moulana was then employed by Majlis-e-Ilmi in Simlak, where he was engaged in academic work on Athaar-al-Sunah. Moulana met the founder of the work of Tableegh, Moulana Ilyas rahimahullah.

1920

MI Qasim Sema was born

1935

Departed for India

1942

Qualified in Dhabel

1945

Moulana got married

1949

Started dawah in Msinga

1961

Attended first Southern African Ijtima in Malawi

1968

Appointed Principal of Madresa and head of Newcastle Muslim Community

1973

Darul Uloom Newcastle officially opened

2007

MI Qasim passed away

(Moulana Sema was said to be the last person in South Africa alive who had seen Moulana Ilyaas personally). He then visited Darul Uloom Deoband and also met Sheikhul Hadith Moulana Zakariyya rahimahullah.

Moulana Sema returned to South Africa in 1944. He taught in Wasbank and formulated a Madrasah syllabus, the first in SA for the afternoon Madrasah.

Moulana married in 1945 to Apa Sakina Bibi. They had four sons and one daughter from this marriage. Apa Sakina passed away in 1998. Moulana Sema then married again and a daughter was born in 2003.

In 1949, Moulana started propagation work among the Black communities in Msinga Reserve. Over 10 years, 900 people in Msinga reverted to Islam. In 1960 the first Da'wah Ijtima was held in Wasbank. A Masjid and Madresa was built in the Makhakhane area. Moulana was in the first Tableegh Jamaat with Haji Bhai Padia. In 1961 Moulana Sema went with a Jamaat to Malawi for the first Southern Africa Ijtima. Moulana was instrumental in organising the first SA Ijtima at Ladysmith in 1961.

A few months later he went in the first SA Jamaat to go to India for four months. On return, Moulana Sema sahib was arrested in Makhakhane Masjid under Apartheid laws. He fought for Makhakhane Masjid which the government wanted destroyed.

Throughout, Da'wah continued in secret as well as night Madresa classes. Then a Masjid was established in Tugela Ferry which the government also wanted demolished. This Masjid survived. Moulana, despite the oppressive laws of Apartheid, regularly preached Islam in Msinga Reserve.

Moulana returned to Newcastle in 1968 as Principal of the Madresa and head of the Newcastle Muslim Community. In 1967, the Jamiatul Ulama Natal chose his syllabus as the single Madrasah syllabus for the Province.

Moulana Sema spent a year in the service of the Jamiatul Ulama. He then set up a furniture factory but this had to close due to new industrial laws. Moulana then spent a few months as Principal and Imam of Glencoe while negotiations for the Darul Uloom land were finalised.

In 1969 the St Dominics Academy was bought for R83,000. The Darul Uloom in Newcastle, the first in SA, was officially opened on 13 May 1973. For three years Moulana Sema taught alone while his late wife Apa Sakina cooked the student's food and did their laundry.

This glorious sun that was Moulana Sema set on the 9 June 2007. Moulana left behind a legacy of Islam in South Africa that is unparalleled. His funeral was attended by almost 4,000 people from all over SA, including senior Ulama and students. Moulana was 87 years old and a measure of his acceptance is that he was still teaching till the last year of his life.

Moulana Sema was one of the greatest Ulama of SA, a visionary and the Mujaddid (reformer) of the third century of Islam in SA. He was in some way or the other involved in establishing many of the movements for the preservation and spread of Islam in SA: Tableegh Jamaat, Jamiatul Ulama Natal, madresas, Da'wah to non-Muslims, the Darul Uloom, teaching Hadith and Qur'aan in English, the first translation of the Qur'an into Zulu, Tableegh Ijtimas and a myriad other works of Islam.

DOGS & SHEEP

With the abundance of evil around us it's easy to get disillusioned and lose heart. When one hears about the increase in crime, the high divorce rate, the flood of drugs, the rampant corruption, the senseless slaughter, then the thought might come to mind:

What hope is there for the good people of this world? Would they be wiped out soon, leaving only evil?

Someone asked a pious man these questions. The pious man said, 'Look at dogs and sheep. Dogs are generally considered to be dirty and vicious. They give birth to litters of five or six pups, whereas sheep, which are considered docile and humble, give birth to one or two lambs at a time.

People slaughter sheep in their hundreds for meat while relatively few dogs are deliberately killed. Yet, with all this, one finds flocks of sheep, sometimes hundreds, grazing about in various parts of the world. The same cannot be said of dogs who roam in small numbers.

The sheep represent the good people in this world. No matter how much they are attacked, they always prevail and in fact continue growing stronger. While dogs represent the evil ones who, despite all the resources at their fingertips, cannot overcome the good.'

Do not lose heart when you hear of atrocities being perpetrated worldwide. No amount of effort to stifle and wipe out Islam and the Muslims will ever succeed. Many a small, ill-equipped group treading the path of truth and goodness has overcome well-resourced groups of evil-doers intent on wiping them out.

INSPIRATION

Motivational stories to give us the inspiration we might need



BLACK DOT

A small town chamber of commerce invited a speaker to address its annual dinner. The community's economy was bad, people were discouraged, and they wanted this motivational speaker to give them a boost.

During his presentation, the speaker took a large piece of white paper and made a small black dot at the centre with a marking pen. Then he held the paper up before the group and asked them what they saw.

One person quickly replied, "I see a black dot." "Okay, what else do you see?" Others joined in agreement: "A black dot." "Don't you see anything besides the dot?" he asked. A resounding "No" came from the audience.

"What about the sheet of paper?" asked the speaker. "I am sure you have all seen it", he said, "But you have chosen to overlook it."

"In life, we also tend to overlook and take for granted many wonderful things that we have or happen around us and focus our attention and energy on small, dot-like failures and disappointments. The so called 'problems' that we have are usually like the black dot on the paper. They are small and insignificant if we can widen our horizon and look at the whole picture."

Let's not focus our attention and energy on dot-like problems.

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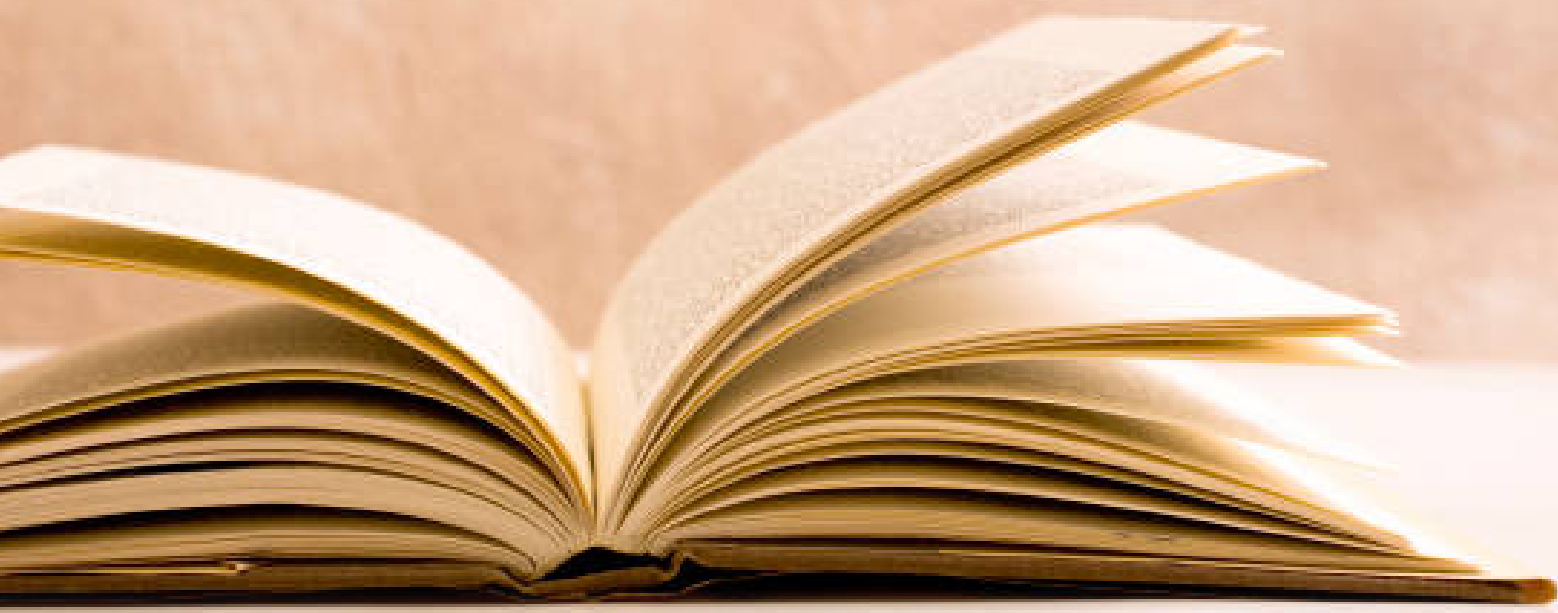


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HONOUR OF A MUSLIM

FILL YOUR BOOK

A person came to Khalid bin Waleed radhiallahu anhu and said: "So and so was speaking ill of you."

Khalid bin Waleed radhiallahu anhu responded: "That is his book of records. So let him fill it with whatever he wishes."

A person said to Wahb ibn Munabbih: "So and so speaks ill of you!"

Wahb rahimahullah asked in response: "Did the devil not manage to find a messenger besides you?"

A man came to Ali ibn Al-Husayn

radhiallahu anhu and exclaimed: "Verily so and so has harmed you. And he has defamed you."

Hadhrat Ali ibn Al-Husayn radhiallahu anhu responded thus: "If what he says about me is true, may Allah forgive me. And if what he says about me is untrue, may Allah forgive him."

It was once said to a man, "So and so has spoken ill of you."

So the man responded saying: "He had shot an arrow at me, but it had missed me. Why did you have to pick it up and pierce my heart with it?"

Did the devil not manage to find a messenger besides you?

A man carried a tale to a pious person.

The pious person said to the man: "You have exposed me to three transgressions. (1) You have created a rift between my brother and I, and (2) you have occupied my otherwise clean heart and (3) you have damaged your reputation with me."

A man came up to Imaam Shafi'ee rahimahullah and said: "So and so speaks ill of you."

Imaam Shafi'ee rahimahullah responded: "If you speak the truth then you are a tale-carrier. If you speak a lie, then you are an open sinner. Embarrassed, the man turned and went off."

CHICKEN FEATHERS

A man repeated gossip about a neighbour. Within a few days

"If you speak the truth then you are a tale-carrier. If you speak a lie, then you are an open sinner" -Imam Shafi'ee RA

the whole community knew the story. The person it concerned was deeply hurt. The man responsible for spreading the rumour learned that it was untrue.

He was sad and went to a wise man to find out how to repair the damage. "Buy a chicken and kill it. On your way home pluck its feathers and drop them one by one along the road," he said. Although surprised by this advice, the man did as he was told.

The next day the wise man said, "Bring all those feathers to me." The man followed the same road but the wind had blown all away. After searching for hours, he got only three.

"You see," said the sage, "It's easy to drop them but impossible to get back. So it is with gossip. It doesn't take much to spread a rumour, but once done you can never completely undo the wrong."

SANCTITY OF HONOUR

1 TRUE MAN. Let not the melodious humming of a man impress you; instead, one who fulfils trust and refrains from defaming the honour of people; he is a true man. (Umar radhiallahu anhu, narrated by Imam Bayhaqi)

2 INTERCESSION. May Allah have mercy on one who guards his tongue from hurting the honour of people; My intercession is not permitted for one who condemns and insults (people). (Daylami)

3 MISTAKES WIPED OUT.

He who guards his tongue from (attacking) the honour of Muslims, Allah shall cancel out his mistakes on the Day of Judgement. (Daylami)

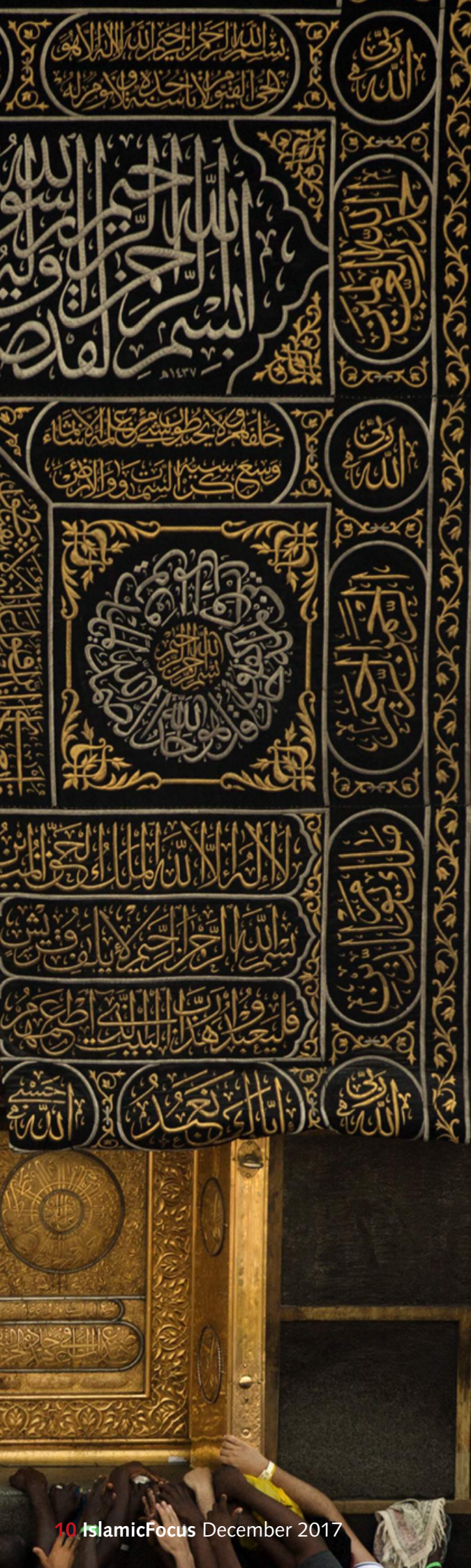
4 HELPING THE DEVIL. Umar radhiallahu anhu said: 'If you see one of you has slipped, correct him, pray for him and do not help the devil against him (by insulting him that he goes deeper in sin, etc).'

5 DEFENDING HONOUR. 'The Muslim who forsakes a fellow Muslim (and does not come to his assistance) at a time when his

honour is at stake, will be denied the help of Allah when he is greatly in need of it, whereas the Muslim who stands by a fellow Muslim at a time when his honour is at stake, Allah will grant him His assistance when he will need it most.'

6 HIDING FAULTS. 'Every Muslim is the brother of a Muslim, he should neither harm him, nor should he leave him alone when others treat him unjustly ... whoever will hide the faults of a fellow Muslim, Allah will keep his sins secret on the Day of Account.'

The Prophet ﷺ addressed the noble Kabah and said: "The sanctity of a believer is greater in the sight of Allah than you." (Bayhaqi)



Our HAJJ

1438 / 2017

A personal experience of Hajj 2017

Our journey started on the 29th July 2017 as we left our 3 daughters and loved ones behind. From the get go, we knew what our objective was and tried to maintain that focus as we set off to Jeddah.

Entering Masjid Nabawi in Madinah Munawwarah for the first time whilst I'm hearing the echo of the athaan, going to make salaams to our Nabi ﷺ and his companions and getting to spend time in the Rawdahtul Jannah, was so exciting and unbelievable at the same time. We were mesmerized by the architecture of the masjid and the serenity in the atmosphere! Preparing to go greet Nabi ﷺ every time brings about so much excitement! Everything about Madinah is peaceful and calm. Some of the other highlights were our ziyaarats to Mount Uhud, Badr, Bir Rawha and the many other older masaajid, each place with their own unique rich history and importance in Islam. While visiting we would be reminded about the incidents that occurred there and it would be as if

we could picture the scenes playing out.

The time had come now for us to don our Ihraam, make our intention for Umrah and then proceed to Makkah. A sense of sadness prevailed leaving this holy city, while a sense of excitement ignited to see the Kabah. The talbiyah echoed in the bus as we journeyed to Makkah, which created an unexplainable buildup of excitement!

We arrived in Makkah all anxious and excited, and proceeded to the Haram. We entered the Haram with our gazes all lowered making our way down the stairs till we eventually were on the white marbled mataaf. Just like small children waiting for a prize, we stood for a moment before raising our gaze. Uncontrollable tears of sheer amazement and gratitude overcame us who were seeing the Kaabah for the very first time. What a beautiful, remarkable, humbling experience! We explored this holy Masjid using different entrances and exits and viewing the newly built section as well.

Every time we entered the Haram, we were captured by the beauty of the Kabah.

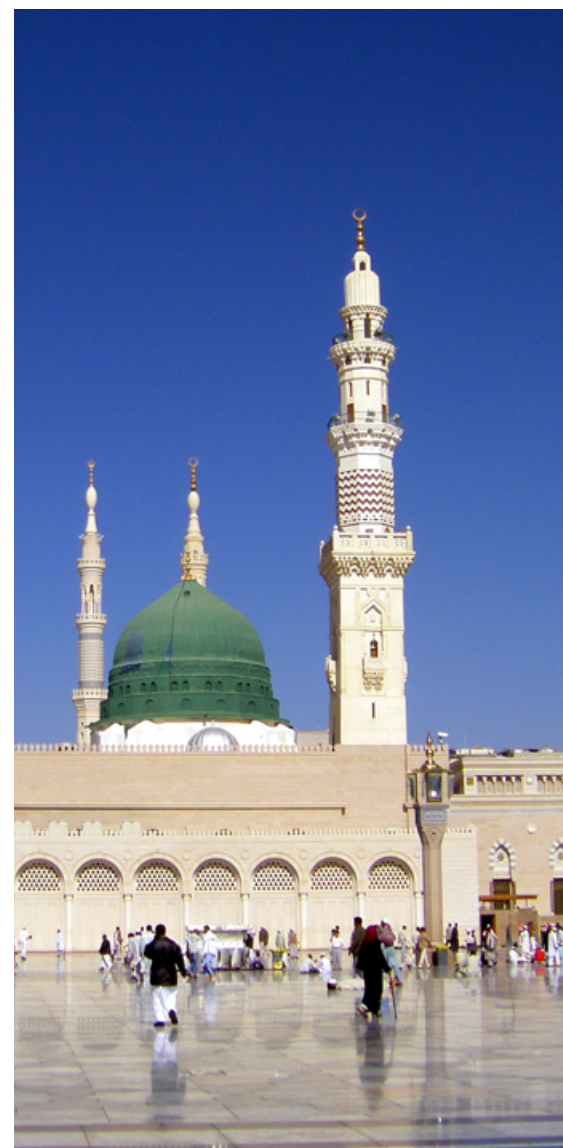
After 15 days we departed for Aziziyah, a suburb further away from the Haram. We spent 6 days here preparing for the days of Hajj. Visiting historical sites, with the realization that Nabi Muhammad ﷺ and his companions ﷺ also stood and walked at the very same place is amazing. We climbed Jabal Rahma barefooted, because of the smooth surfaced rocks. Whilst others couldn't believe us, we remembered our younger days at "Schoenies" climbing over the rocks when we would go camping. We also managed to climb Jabal Noor, with a little more effort but with stunning views all the way up and down.

All this excitement came to an end and the nerves kicked in as we prepared to don Ihraam again for the days of Hajj. The moment had arrived, this is what we were preparing for all this time. We left for Mina with the labbaik being heard from all. The day of Arafat arrived and we were placed in white tents with green trees hanging over a pathway. The time of wuqoof came in, duas were made and cries were heard while everyone was pleading and begging from Allah. After sunset we waited sometime before moving to Muzdalifah where we collected our pebbles and slept under the beautiful star filled night sky on our musallas using our shoes as pillows. We woke to a different atmosphere to what we are used to, with it being Eid ul Adha, the sole focus now being the pelting of the big Jamaraat. The Jamaraat area had strong army presence which provided a very controlled atmosphere. After all the talk we had heard about the tunnels to Makkah, we decided when going to make

our Tawaaful Ifaada to walk that route and experience this for ourselves. The 5-6km walk was pleasant and manageable with quite a lot of shade provided along the route. We performed our tawaaf and Sa'ee with much sabr and dedication in the midst of a very full Haram. We pelted for the next 3 days using different walking routes to and from the jamaarats. What a sense of satisfaction and gratitude having fulfilled the duties of hajj and a command of Allah. The heat makes tasks challenging, so eating well and staying hydrated was a priority for us throughout the entire trip. Alhamdulillah, we managed easily with the help of Allah and a lot of sabr (patience), sabr, sabr and more sabr. On the 13th Thul Hlilja at about asr time, we took a bus to the Haram to perform our Tawaaful Widaa. The first and last sight of the Kabah, are moments a person can't forget. The same action, yet two completely different emotions and experiences. Gazing at the Kabah whilst walking out of the Haram brings tears to the eyes, sadness and longing to the heart, with hopes that Allah one day brings us back. The evening came and we departed from our family of Hajj friends with echoes of 'yaa salaam yaa hujaaj' being sung by all those remaining behind.

Truly an amazing journey of humility, patience, sacrifice and gratitude.

Ameen and Shakiera Hendricks



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INSIGHT INTO FIQH

Differences between the Shafi and Hanafi Mathab in Travel



Port Elizabeth happens to have a healthy fusion between followers of the Shafi and Hanafi Fiqh. Many a home will have a mix of members following the two schools of thought within Islamic jurisprudence.

In fact, most if not all the Madressas in the city teach both the Fiqhs to accommodate for the students of the two Mathabs who attend. Many a Masjid shares Imams and Muazzins of both the Mathabs. This results in the Bismillah and Aameen being said loud or soft,

the raising of the hands and many other aspects.

In view of this, we bring you a simplified version of the main differences between the Shafi and Hanafi Mathabs with regards to travel. This is only intended as a guide and detailed answers should be sought from the respective Ulama.

Some differences in the rules of travel between Shafi and Hanafi:

1 Distance

Shafi: One needs to intend undertaking a journey of 80km or more.

Hanafi: One needs to intend undertaking a journey of 77km or more.

shorten a four rakaat Fardh salaah or read in full but it is better to make Qasr (shorten).

Hanafi: A musafir has no option to read a four rakaat Fardh salaah in full, and has to compulsorily shorten it.

2 Period

Shafi: If a person intends to stay at his destination for four days or more, excluding the day of arrival and the day of departure, he will not be a musafir (traveller in terms of Islamic rules) there.

Hanafi: If a person intends to stay his destination 15 days or more, he will not be a musafir there.

5 Ladies Travel

Shafi: Ladies can travel on a Fardh Hajj without a male mahram as long as they are two or more reliable women.

Hanafi: Ladies cannot travel without a mahram for any journey more than 77km.

3 Joining Prayers

Shafi: A musafir can combine Zuhr and Asr or Maghrib and Esha in either of the times.

Hanafi: A musafir cannot combine two Fardh Salaah in one time except during Hajj for Zuhr and Asr at Arafat in Zuhr time; and Maghrib and Esha at Muzdalifah in Esha time.

6 Intention

Shafi: Any journey undertaken for a sinful purpose does not qualify one to be a musafir.

Hanafi: Any journey over 77km qualifies one as a musafir no matter what the intention is.

4 Shortening Prayers

Shafi: A musafir has the option to

7 Indefinite Period

Shafi: A musafir who does not know whether he will stay for more than four days can remain a musafir upto 18 days.

Hanafi: A musafir who does not know whether he will stay for more than 15 days can remain a musafir indefinitely.

NOTE

These rules are collected from the mainstream views of the Muftis of the two Mathabs. They are listed to give an appreciation of the differences and to remove any misconceptions.

They can also serve as a handy guide for teachers who need to teach students of a Mathab different from their own, or for Imams whose congregations are different from their own.

INSPIRATION

Motivational story to give us the inspiration we might need

DONKEY IN A WELL

Sometimes when you're down and everybody's picking on you: One day a farmer's donkey fell down into a well. The animal cried for hours as the farmer tried to figure out what to do.

Finally, he decided the animal was old, and the well needed to be covered up anyway. He invited all his neighbours to come and help him. They all grabbed a spade and began to shovel dirt into the well.

At first, the donkey realized what was happening and cried horribly. Then he quieted down. A few shovel loads later, the farmer finally looked down the well. He was astonished at what he saw. With each shovel of dirt that

hit his back, the donkey would shake it off and take a step up.

As the farmer's neighbours continued to shovel dirt on top of the animal, he would shake it off and take a step up. Pretty soon, everyone was amazed as the donkey stepped up over the edge of the well and happily trotted off!

Moral: Life is going to shovel dirt on you, all kinds of dirt. The trick to getting out of the well is to shake it off and take a step up. Each of our troubles is a steppingstone. We can get out of the deepest wells just by not stopping, never giving up! Shake it off and take a step up. There's light at the end of every tunnel.



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THE ART OF

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KNOWING

Not knowing doesn't make you impotent

Imam Malik ibn Anas rahimahullah was one of the most respected scholars of fiqh. Once a man came to him from far away and asked him 40 questions. Imam Malik rahimahullah only answered four of them and for the rest of the 36 questions he replied, "I don't know."

The man was surprised and asked Imam Malik rahimahullah: "What should I tell people about these 36 questions for which you said 'I don't know'?" Imam Malik rahimahullah replied that the man should tell the people that Malik says: "I don't know," "I don't know," "I don't know."

It was commonly said that if

somebody wrote down Imam Malik rahimahullah's answers to questions, he could easily fill pages with "I don't know" before writing an actual answer.

Imam Shabi rahimahullah said: "(Saying) 'I don't know' is half of knowledge." (Darimi 186)

Hazrat Ali ؓ said: "The one who is asked about something for which he has no knowledge should not be embarrassed to say: 'Allah ﷻ knows best'."

Imam Malik rahimahullah said: "It is from the insight of a man of knowledge that he says: 'I don't know'."

Imam Shabi rahimahullah was once asked about something to which he replied: "I don't know." He was told: "Aren't you ashamed to say this whereas you are the knowledgeable man of Basra and Kufa (Iraq)?" He replied: "I do not feel shy for that which even the Angels did not feel ashamed to admit: "We do not have any knowledge except that which You have taught us." (Quraan 2:32)

Yahya ibn Saeed said to Abdullah ibn Umar ؓ: "How strange! You say you do not know whereas you are the son of the Imam of guidance!" Ibn Umar ؓ replied: "The one who is even stranger than me is he who speaks without knowledge, and speaks without



any concrete information."

Imam Abu Yusuf rahimahullah was asked a ruling and he answered: "I do not know this ruling." The questioner exclaimed: "You take wages from the public treasury every day and then you say: 'I don't know'?" Abu Yusuf rahimahullah answered: "I only take in proportion to my knowledge. If I had to take according to what I don't know, the entire world's riches would not be sufficient for me!"

SIGN OF COMPETENCE

We are conditioned to having and providing quick answers as a sign of competence and leadership. We behave as though any gaps in knowledge should be hidden at all costs. But is this desire to have an answer actually helping you? How often do we trade factual accuracy for immediacy? Why do people find it so hard to say – "I don't know"?

Effective leaders are able to set a vision, get others to buy into it and mobilize them to produce the change required to achieve this vision. None of this requires having all the answers. Yet, many people's idea of a leader involves someone who is able to see what others don't. This can often translate to never saying "I don't know."

The desire to "know all" is particularly strong in areas we consider to be our expertise and where we find it hard to admit not knowing something. Knowledge is important.

NOT KNOWING DOESN'T MAKE YOU IMPOTENT

"I don't know" is a legitimate, acceptable and more importantly— responsible response when you don't know an answer.

Your credibility doesn't lie in your ability to provide encyclopedic knowledge on demand. We have the internet for that.

Instead, your credibility lies in your ability to track down, research and synthesize information and provide that information in the proper format to the proper people.

The physicist Richard Feynman once described how you can spot a real expert versus a phony. Look for three little words, "I don't know." The phony will have all the answers, while the expert will be willing to admit what they don't know. Real experts are relentlessly curious, they will demand explanations for things that many others simply accept as rules. [Shawn Hunter of Mindscale] The ability to say "I don't know" is a common trait of highly intelligent people.

Kristi Hedges of Forbes highlights one way to confidently say, "I don't know." Say, "That's an important question, and I don't want to give you a half answer. Let me get back to you on that by end of day."

As a Forbes article says: The next time you are asked something you don't immediately know the answer to, try starting with "I don't know..."

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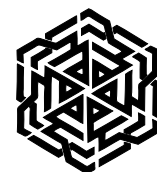
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SPECIAL NEEDS

The Muslim community has, through history, been the most progressive with regards to accommodating people with disabilities, from the blind Muathin appointed by the Prophet ﷺ, to the eminent scholars whose disabilities were no handicap to rising to the most prominent positions in society.

SETTING THE TREND

Islam set the trend for dealing equitably with people who have special needs. Umar ibn Abdul-Aziz rahimahullah asked rulers of the provinces to send him the names of all those blind, crippled, or with a chronic illness that prevented them from establishing salah. They sent him their names. He, in turn, ordered that every blind man should have an employee to guide and look after him, and that every two chronically ill persons - those with special needs - be attended by a servant to serve and care for them. (Ibn Al-Jawzi)

The same course was taken by caliph Al-Waleed ibn Abdul-Malik. In 707 CE, he ordered the establishment of

a foundation specialized in looking after them. Doctors and servants, paid fixed wages, were employed in this foundation. He granted a regular allowance to persons with special needs, and made them sufficient enough to not beg others. In addition, he appointed employees to serve all those who were disabled, crippled, or blind. (Ibn Kathir, At-Tabari)

The Prophet ﷺ left Ibn Umm Maktoum radhiallahu anhu twice as his representative in Madinah to lead the prayer, though he was blind. (Ahmad) He was also appointed as a Muazzin of the Prophet ﷺ. (Muslim)

When Muslims would go on

their expeditions, they used to leave those among them who were chronically ill, submit the keys of their doors to them, saying, "We have made it lawful for you to partake of our houses' food". (Ar-Razi)

SPECIAL NEEDS FRIENDLY MASJIDS

Muhsen is a non-profit organization in America that strives to reclaim this Islamic heritage by creating a better understanding of disabilities in our communities and building a better future for these "Special" people of Paradise, where they are welcomed and all their needs are addressed as they are accepted by all.

Muhsen has an initiative which could be adapted for South Africa.

One of their projects is to get Masjids certified to be friendly for people with disabilities. This entails, among other things, that the Masjid has wheelchair accessibility, Khutbas on disabilities, disability awareness events and access to Wudhu and toilet facilities.

On the gold tier, Masjids would have sign language interpreters for selected talks, support groups, braille Qurans, and specialized child care who kids with needs.

The platinum criteria includes having play areas with accessible equipment, classes for children with disabilities using qualified teachers, as well as an automatic door opening facility.

Muhsen's blueprint for Masjids that are being built suggests that they pencil in handicap, accessible parking spaces, wheelchair ramps, doorways, restrooms, etc., as well as

safe and accessible entries and exits (and plans) for emergency situations. This might be ambitious but we are only limited by our self-made limitations.

Muhsen is also currently in the process of creating a specialized Umrah for individuals with disabilities to be lead with a variety of supports to be offered. This will be the first Umrah of its kinds allowing for all the needs of individuals with disabilities to be accommodated so that they can gain the full spiritual experience of this blessed trip of a lifetime.

QURAN IN SIGN LANGUAGE

Other organisations around the world are also accommodating Muslims with special needs. Global Deaf Muslim has a project in place to get the Quran out in American Sign Language (ASL) for the deaf to understand.

Madrasa An-Noor for the Blind has made ground breaking strides in teaching Islamic studies to the blind

In 2014 there were at least 60 writing translations of the Quran, the Quran in at least 5 Braille translations, and at least 40 audio translations of Quran available worldwide but none in sign language to accommodate the deaf.

While blind Muslims are included in Islamic societies and get full access to Quran through oral in older times and Braille in modern times, deaf Muslims are possibly the final group that has not received full access to the teachings of Islam.

In South Africa, Madrasa An-Noor for the Blind has made ground breaking strides in teaching Islamic studies to the blind and those with eyesight deficiencies for the last three decades. Talking Books and Islamic textbooks in braille were used as a medium to teach the basics up to the higher level Islamic studies including Qiraat.

The Muslim community is slowly bringing back the original ethos of having a space for everyone within all its structures.

WEB GUIDE



Send us your suggestion for sites we can review and include on our lists info@islamicfocus.co.za

As the internet grows in leaps and bounds, we bring to you some spaces in it which we found of benefit and which can help us better ourselves:

Institution: Darul Uloom Nu'maniyyah

Situated in Chatsworth Unit 10, Durban, South Africa. Offers Hifz, Dawah and Aalim classes
👉 www.darulloomnumaniyyah.org

Institution: Jami'ah al-'Uloom al-Islamiyyah

Offering Islamic studies in Johannesburg, South Africa.
👉 www.jamiah.co.za
Also offers a range of online courses:
👉 www.jamiahonline.co.za/courses

Resources: Mahajjah Institute

Range of academic articles, books and media refuting Shiasm
👉 www.mahajjah.com

Resources: Hadith Answers

Invaluable resource for checking on authenticity of hadith. The site that attends to queries that pertain to Hadith. Questions are either answered or checked by Moulana Haroon Abasoomar or by his son, Moulana Muhammad Abasoomar a Hadith specialist.
👉 www.hadithanswers.com

Ulama: Moulana Naeem Motala

Articles, advices and more
👉 www.veiledgems.com/

Organisation:

National Muslim Prison Board SA

Rendering Spiritual Care to inmates and advancing the relationship between Inmates and the Department of Correctional Services
👉 www.nmpb.org.za

Organisation: Muhsen

Muhsen is a non – profit umbrella organization serving the U.S. community to establish a more inclusive “Special Friendly” environment for our Brothers & Sisters of all Disabilities
👉 www.muhsen.org

Masjid: Masjid us Saliheen,

Sherwood, Durban, South Africa
👉 www.saliheen.co.za

Masjid: Masjidul Furqan, Houghton

Houghton Muslim Association
👉 www.hma.org.za

The ever changing nature of the internet means that while we strive to bring you Shariah compliant sites, we cannot guarantee everything on every site. When in doubt, consult your local scholar.

SOMEONE ELSE'S SHOES

The solution for much of the ills of society lies with what is aptly termed the Golden Rule. This maxim is beautifully encapsulated in the teachings of Prophet Muhammad ﷺ when he said: "Whoever wishes to be saved from the fire (of Hell) and enter the garden (of Paradise) ... should treat people as he wishes to be treated by them."

Few prescriptions can match this simple formula in its power to make a person think before interacting with others.

ORPHANS

When it is dealing with those less fortunate such as orphans, the Quran gives a guardian food for thought by encouraging him to put himself in the deceased's shoes: "...And those who are concerned about the welfare of their own children after their death, should have fear of God [Treat other people's orphans justly]..." (Quran 4:8-9)

CHARITY

Giving charity is sometimes taken as a form of refuse removal with our unsavoury scraps being transferred to the poor. The Quran asks us to "Spend of the good things that you have earned... and do not even think of spending [in charity] worthless things that you yourselves would be reluctant to accept." (2:267)

TRADE

Trade and commerce is no different. Conduct your business in the way in which you would want to be treated. It is unfair to exact every last bit of rights as a consumer, and then be unyielding as a trader or service provider. "Destruction to those... who, when they have to receive by measure from men,

they demand exact full measure, but when they have to give by measure or weight to men, give less than due." (Quran 83: 1-4)

Pause a moment before doing anything in relation to someone else. Use the brain power for which we set much pride. And only go ahead if you would be pleased to be on the receiving end of your own actions. Perfect faith in Allah is linked to wishing well for others. "The servant (man) does not reach the reality of faith until he loves for others what he loves for himself," in the words of the Prophet ﷺ. There needs to be a general return to this universal principle.

The concept of reciprocity is a simple rule which even children understand. Human nature is such that, when a good turn is done to one, we in turn feel obliged to return that kindness. Thus a cycle of mutual help and resultant well-being comes into existence.

Man's brutality towards the weaker members of the human race stems from the fact that tyrants feel

insulated from any retaliation. Their impunity has its roots in the belief that no one will be able to deal with them as they are dealing with others.

Perfect faith in God is linked to wishing well for others. "The servant (man) does not reach the reality of faith until he loves for others what he loves for himself," in the words of Prophet Muhammad ﷺ.

There needs to be a general return to this universal principle. In its application lies the way towards eradicating many of the unsavoury aspects of society. Concern about doing your best for others is the time-honoured method of solving the mental and psychological disorders that beset a society where concern centres on the self.



MADRASAH RAUDATUL-ILM

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a growing makhtab till today. With a passion for teaching and the ability to make the learning of deen fun and enjoyable for students who will in sha Allah benefit in this dunya as well as the Aakhirah.

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YEAR PLANNER 2018

04
FEB

Father & Son day

11
FEB

Mother & Child day

21
APR

Sunset Walk

21
JUL

Naat & Qiraat Jalsa

22
JUL

Family day

13-14
OCT

Youth Camp

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[Tirmidhi]

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